

# BOSTON RECORDER.

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## Foreign Religious Intelligence.

From the London Jewish Expositor, July, 1823.  
EXTRACTS FROM THE JOURNAL OF MR. WOLFF.—[Continued.]

Jan. 13, 1823. Brethren Fisk, King, and I visited the grave of brother Levi Parsons, the American Missionary. Brother Fisk had caused the following epitaph to be inscribed on it:—  
"Sacred to the memory of the Rev. Levi Parsons, an American Missionary, who died Feb. 10, 1822, aged 29 years. Blessed are the dead who die in the Lord." We sang the funeral hymn, extracted from the "Martyr of Antioch," a drama, by Rev. H. H. Milman.

Jan. 14, 1823. In the morning, one of the Jews with whom we had the interesting conversation on Sabbath evening, called again, and brought with him the Hebrew Bible, with the Commentary of Rabbi Isaac. I immediately told him that I am only ready to argue with him on scriptural grounds, but I entirely reject and disbelieve Rabbi Solomon Isaac's Commentary. I read with him then the second chapter of the Gospel of St. Mark.

Rabbi Jacob Mesicha called on us: Professor King and myself conversed with him. Mr. King recommended to his consideration Mic. ii. 11, and Jer. xxiii. and Mr. King proved to him by Jeremiah, that when one comes to tell them lies, they will believe it; and that by means of their teachers they had been scattered. We were then interrupted by company.

Mr. King and I then called on Dr. Marpurgo, and Mr. King entered then with him into a long conversation about revelation, whilst I conversed on the same topic with Dr. Henrich of Berlin.

When we returned to our lodging, we met in the street Rabbi Isaac, son of Mordecai from Old Constantinople, in Russian Poland: Rabbi Isaac, son of Rabbi Nathan: Rabbi Solomon, son of Moses, from Tiberias; and Rabbi Samuel.

I. (Addressing myself unto them.) Peace upon you!  
The above mentioned Rabbies. Peace upon you!

I. When are you arrived at this town, and whence did you come?

Rabbies. From Stambul. (Constantinople.)

I. Will you give us the honour to go with us to our room, drink with us a cup of coffee, and converse with us?

Rabbies. This is, verily, unto us a great honour.

When we arrived with these four Rabbies in our lodging, I opened the Prophets, and told them in the first moment, that the prophets speak of Jews of Nazareth.

One of the Rabbies. (In Hebrew.) The lip of truth shall be established forever: but a lying tongue is but for a moment.

I entered into particulars, and observed immediately, that these Rabbies were of the school of Rabbi Mendel, of Jerusalem. They explained Zechariah xii. 9, 10, in the following way: "And it shall come to pass in that day, that I will seek to destroy all the nations (they laid great stress upon the expression *ALL the nations*), and repeated it several times) that came against Jerusalem.—And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they (the Jews) shall look upon me Jehovah, for the Gentiles have pierced their king Josiah, and they shall mourn upon their king Josiah."

This was a most unhappy interpretation, and I refuted it by my simple reading to them the 11th verse of the same chapter.

They replied, "My Lord, we are come from distant land, and we were sea-sick with great sickness, and our mind is therefore confused with great confusion; and we can therefore not speak to-day great words of wisdom and understanding, and skill; for you must know, my Lord, that we are wise with wisdom, and we are beautiful men, and we are honoured with great honour, and we sit in the first seat of the table of the rich. We will return unto you, and open our mouth with wisdom, and speak about the Holy One, (blessed be He, and blessed be His name), and you will be astonished with great astonishment."

I did, however, desire them to stay a little while longer, and I read to them some chapters of the New Testament, and then they went. They observed before they took leave, that they saw, one year ago, the English Missionaries in Warsaw in Poland. When I wrote down their names with Hebrew characters, they said, "My Lord, you are very strong in the pen."

During this time, my brethren, Messrs. Fisk and King, went to the Roman Catholic convent which is at Alexandria.

They communicated to me the following account of their conversation.

After that they had distributed several English Tracts on board of the English ships, they walked (brothers Fisk and King) to the Catholic Convent with Testaments and Tracts in their pockets. The Superior, whom brother King had seen before, was not present. He entered into conversation with two monks in their room, about religion, Mary and the saints. They zealously defended the practice on the authority of Popes, Fathers, and Councils. Brother Fisk read to them 1 Tim. iv. 1, 2, and asked what they thought of it. One of them said it was a prophecy against the Catholic Church, but denied that it belonged to scripture, and said that that Testament was not correct. Mr. Fisk told him that it was the true language of St. Paul, and a prediction of some one who should apostatize from the faith, who were known by two signs, viz. forbidding to marry, and commanding to abstain from meat; two signs which exactly described themselves and their Church. This they did not attempt to deny.

The conversation continued, and was heard by the Curate, who sent to know what was going on, and requested them to come to him. Brothers Fisk and King went to his room, and found an old man, who, and no one else, who met them at the door, and enquired if they had come to dispute, or to pray; they had come to visit the Curate, but did not find him. He said, in rather good tone, that their disputes could do no good. They told him they desired to know the doctrine of learning the truth, prayer, a humble, docile, impartial mind, the spirit of the Gospel, the Virgin. Brother Fisk showed him the Bible Society with willfully defaming Martin's attributing to him that translation, after they had read his notes. They told him the charge was false. He said the Bible had four senses, and spoke in a most violent and angry manner against the Bible Society, and the English and their Missionaries—said, "They are all out of the Church, and he would preach against us with all his heart, and that he has orders to collect all the books that are distributed and burn them; and

that he should do so to the utmost of his power, even by purchasing them. He told them repeatedly, that he did not wish to converse with them, and advised both of my brethren to go away, and pointed to the door: at the same time he continued talking, and so did they. After a little they asked him to show them his small library which he did; and while they were looking at it he became more calm and civil. The discourse was soon resumed. Mr. King begged to state to him the feelings which Christians ought to have; when he became very impatient, and in a most violent manner raved against us; accused us of going about vomiting poison, and having a serpentine spirit, and stamped violently on the floor—told us we had better go away, and not come there to teach him, for he was better able to teach us. When they told him we should pray for him, he replied, "I have no need of your prayers; we are Catholics, and know the truth—you have more need to pray for yourselves." He again pointed to the door, and walked the room in great agitation. They told him he did not know the spirit of the Gospel, and requested him to converse deliberately. This only seemed to aggravate him. When Mr. Fisk objected to the books which one of the monks had quoted, and said, "God made the Bible, but men made these books." He answered with a triumphant air, "And did not God make those men?" So far of Messrs. Fisk and King's visit to the Catholic Convent.

Two respectable Gentiles (Catholics) called on me. They were natives of Germany. I preached to them the Gospel. They bought Italian and French Bibles, and took Tracts, which they afterwards read with great attention.

Jan. 16. Dr. Marpurgo left to my disposition his library-room for preaching a Hebrew sermon to the Jews; but none of the Jews came, on account of the order of their presidents. I prayed, therefore with two Gentiles, and went home. On our return to our lodging, four young Jews asked us whether there had been a sermon at Dr. Marpurgo's. We told them that no Jews came.—We invited them to come to our room. They came accordingly: and I prayed, and read to them my Hebrew Sermon, and explained it to them in Italian. I entered then with them into a long conversation, and gave to them Tracts, and lent to them Hebrew New Testaments.

Jan. 17. We went together to the Coptic Convent. There are only two Priests. The Superior received from us Arabic Tracts. He told us that the Convent was founded by St. Mark, and that their Patriarch is the successor of St. Mark. They preserve, under the altar of the Church, the head of St. Mark. The Superior, however, was so candid to tell us, that he never himself had seen the head, but his ancestors did see it. They baptize children by immersion. He told us that there are a hundred Coptic Convents in Egypt. He could read the Coptic language.

When we asked him what was necessary for being saved? he replied, "To be baptized."—And when we asked him what one must do if he falls into sin after baptism, he replied, "He must confess to the priest, and go to the holy supper."

Mr. King and myself went then to the Catholic Convent, and called on the Curate. We told him that we wished to discuss with him the subject of eternal salvation; and I told him that I had studied divinity at Rome. He replied to me that he is now many years in this country, and had conversed with many Protestants, but never was able to persuade one; and told that we want humility, for if we had humility, we should believe in the Pope. He ran finally away, and I ran after him, and told him that he was not able to answer. As several other fathers were present, he was ashamed, and came back, argued for some moments, and ran away again, and brought to me the following book, which he told me I should take with me home, and read it. The title of the book is, "Verita della Chiesa Cattolica Romana dimostrata illustrata e difesa. Da F. R. Antonino Valsecchi dell' ord. de Predicatori Pub. Prim. Professore di Teologia nell' Università di Padova." In the frontispiece was the representation of the ship of St. Peter, with the words "Turbari potest, mergi non potest."

I sat down to day in the streets of Alexandria and sold Bibles.

Jan. 17. We called to-day on Dr. Marpurgo to witness the circumcision of his child, but the ceremony was already over. Mr. King and myself conversed with ten gentlemen-like Jews, about Jesus Christ. One of them had read the Gospel, Voltaire, Volney, Rousseau, and De Civitate Dei of St. Austin. Mr. King told him that he had likewise read Voltaire and Volney, and perceived that there was much more sense in the writings of Voltaire and Volney, than in the pages of the Talmud.

I baptized in the forenoon, the son of John Gliddon, Esq. for, as I received some orders of the Vicar-General of the Pope when at Rome, I thought not to transgress the rules laid down by the visible Church; especially as the Church of England acknowledges the ordinations of the Church of Rome. It is a singular coincidence, that I performed, two months before, the funeral service of one of Mr. Gliddon's sons. I expounded, after the baptism was over, the Scripture, and Mr. King prayed.—In the afternoon I baptized the child of Mr. Wilkinson, an English merchant at this place. Mr. King remarked in his Journal, that it was the most interesting scene he had ever witnessed, as we had just come from the house of a Jew, whose son had been circumcised, to behold a Jew baptizing a child in the name of the Father, of the Son, and of the Holy Ghost. He said it was coming from the old and bloody covenant, to the new and better dispensation—it was like coming from the darkness which covered the Egyptians, to the land of Goshen where there was light.

Dr. Marpurgo, the Jew, was present when I baptized the child of Mr. Wilkinson, and when I expounded the Scripture.

We called then on Mr. Dumreicher, the Danish Consul. Mr. King spoke to him in French, on the great importance of faith in Christ, to preserve us from the evil that is in the world—of the worth of the soul—of the false and fading nature of all earthly greatness—of the importance of attending to the concerns of our souls while it is called to-day. He received what Mr. King said in a most friendly manner. Two or three other gentlemen were present, one of whom began to speak with great violence, saying, he did not believe that God would damn men because they did not believe in Christ. Mr. King asked him how he knew the character of God. He said, from nature. Mr. King then told him that if he judged of him in this way simply, he had reason to tremble; for it was possible that the same God who destroyed the inhabitants of Aleppo by an earthquake, and the cities around Mount Etna, by torrents of lava, and who caused so much pain and death in this world by plague and pestilence, might possibly make him miserable in another world, and to all eternity. A long discussion then ensued, in which Mr. King pointed out to him the depravity of his heart, as the cause of his unbelief, and the utter impossibility of living a holy life, without the

grace of God through the blood of Christ; and that if he were not washed by this blood, he must be lost irretrievably. The infidel replied to Mr. King, that he was not prepared to answer. He tried several times to interrupt Mr. King in his arguments, and spoke with the greatest violence.

Mr. Leuten, who was present, told me that he was entirely sensible of the force of Mr. King's arguments, and was touched by the meekness and gentleness which Mr. King displayed. The French gentleman himself became very civil towards Mr. King.

Jan. 18. I sold to-day seventeen Bibles and Testaments for seventy-two piastres. I conversed to-day with thirteen Jews. Some of them bought Italian Testaments and Bibles. Brother Fisk attended the sermon in the Greek convent, and distributed 140 Tracts, and I conversed with Jews. Brother King conversed with two Jews, who were very attentive.

I dined with four Jews who were infidels. They told me that they became infidels by having read the Talmud. One of them told me he would be obliged to believe in Christ, if he did admit the Old Testament. I preached to them Christ, and him crucified.

Abbate L. a Catholic clergyman, likes very much the word of God, and deplored to-day the ignorance of the monks.

Jan. 19. I preached at ten o'clock in the morning, at Mr. Dumreicher's the Danish Consul, in the German tongue, on 1 John v. 11, 12. There were twenty Germans. In the afternoon I preached on board of a Danish vessel in the German tongue, in the presence of twenty-four sailors. I expounded to them Psalm cvii. and Matthew v. and preached again on 1 John v. 11, 12, and distributed English and Italian Tracts.

The Jews in whose house we lived, desired from us a Hebrew New Testament. I gave it to them, they kissed it, and heard by me the Gospel preached, with great meekness.

Doctor Marpurgo told us that the Superior of the Convent tried to prejudice a Greek & a Jewess against us, but both took our part; and the Jewess said we would be holy men if we were not Christians.

Mr. Vedova, the Chancellor of the Consul, told us that he met the Abbate L.—the other day, going to the Catholic Convent, who said, (referring to the friars) that he was going to talk with these cattle about their opposition to our labours. Mr. Fisk preached in the hall of the English Consul at ten o'clock, in English, to fourteen persons, and at 5 o'clock in Italian, to between forty and fifty persons.

Mr. King preached at three, on board the Triune, in English, to fourteen persons.

Jan. 20. I sold twenty copies of the Scriptures. I spoke some words to the Jews in whose house we lodged, and prayed for them in their presence, in Hebrew, that the Lord may bless them with all temporal and spiritual blessings, and may reveal to them his only begotten Son, Jesus Christ. They listened very attentively, and told us that they were very sorry that we were going away.

In the afternoon, Professor King, Mr. Fisk, myself, and the son of Mr. Gliddon, entered a boat, called a *mash* in Arabic, on the Mahmidian canal. Mr. Gliddon and the son of the Spanish Consul, and Mr. Leuten, whom I knew when at Jerusalem, accompanied us for a little way.

The Lord gave us in the night a proof of his loving kindness, goodness, forbearance and mercy. A gust of wind almost upset our boat, so that my friends ran out of the cabin and compelled the Arabs to put down the sails.

Jan. 22. We arrived in Rosetta, called Rashid by the Arabs. A very comfortable lodging was prepared for us in the English Consulate, by the Druggeman of the Consulate, who is a Jew, Bohor Carrano by name, a native of Salonichi. We learned by him that there are forty families of Jews in this place. They have no Rabbi here. They have three synagogues, but only one of them is frequented on the Sabbath day.

We waited on the Turkish governor of Rosetta; several Mullahs and Cadis were there. He received us very kindly. I conversed with them in Arabic. They were surprised to hear that I had read the Koran, and they asked me about the meaning of every verse of the first surah, which I gave to their satisfaction. The Mussulim was in possession of an historical and chronological chart in English, which he desired that I should take with me to my lodging, and give to him on paper a general idea of what it contains; which I did, and with which he seemed to have been satisfied.

One of the chief Mullahs was present, of whom the governor told me that he is one of the greatest Arabic scholars in Egypt; he understands astronomy, medicine, and every thing else. The Mullah blushed modestly. The same Mullah who is so learned, called on us in the afternoon, but we were not at home when he called.

We called on the Superior of the Greek Convent, and Mr. Fisk sold a Turkish Psalter, written with Greek characters, to a Greek merchant who lodged there.

I went then in the street to sell Bibles and Testaments, but I sold very few. Mr. Fisk, on the contrary, who remained at home, sold a great many.

We visited the Coptic Convent, and their school for the boys, where we distributed Arabic Tracts. They showed to us manuscripts of the Coptic Gospel, which we compared with the Greek Gospel, which we had for sale, and we observed that it was the same. They showed to us the case, in which they say that the arm of St. George is preserved, but they refused to show us the arm itself. We went then to the Jewish Synagogue, where I discussed the subject of Christianity with a Jew, before the sanctuary, which contains the Law of Moses, in the presence of two other Jews and several Copts. One of the Jews who very well understood the Hebrew tongue said at last, "Now is night to the Jews, for they are in captivity, and we do therefore not understand the prophets."

I. "Believe in Jesus Christ, and then there shall be day to the Jews—then there shall be light to the Jews. You are now that people walking in darkness, in the shadow of death! Believe in the Son, who was given us, whose name is Wonderful, Counsellor, mighty God, Everlasting Father, Prince of Peace!" Several Copts were present from curiosity. I repeated, therefore, in Arabic, all those words which I had said in Hebrew. The Copts invited us to their house, to drink with them a cup of coffee. The two Copt Priests were present; I spoke with them about Christ; and I was then requested by Messrs. Fisk and King, to desire them to unite in prayer; they immediately rose up and recited their prayers to Christ and the Virgin.

I asked them after they had done, whether I may now pray, to which they consented. I prayed in Arabic, and at every sentence they exclaimed, "Amen." They desired us to remain at least ten days at Rosetta.

Jan. 23, 1823. Messrs. Fisk and King went to see the Boghazy, the mouth of the Nile, where that river runs into the sea. I remained at home, and sold some few Arabic Psalters. A Mullah called on me, and conversed with me in Arabic.

I prepared an Arabic Sermon, which I preached in the presence of sixteen Copts and Catholic Arabs, and Greeks. I was several times interrupted by their exclamations "This is Truth! This is Truth!" and by repeating my words.

I gave an Hebrew New Testament to a Jew, and several Hebrew Tracts.

Two Turkish boys called on us, and bought three copies of the Arabic Genesis; one of them brought it back, for his father objected to his purchasing it.

I distributed eight Arabic Tracts among eight Arabic Catholic boys, with the permission of their schoolmaster.

The Mussulim (Turkish Governor) showed us the Arabic Dictionary called *Camus*, explained in the Turkish, published by Hassan Effendi, a Mussulman in Constantinople, and printed at Constantinople by the Sultan's press, six years ago.

Ibrahim Aljehari founded the Convent of the Copts at Rosetta fifty years ago. He died twenty-eight years ago. One of the Copts told me, that the Turkish Government has forbidden them to speak the Coptic language. A Jew was the reason that that law was enacted. They told me that there are, however, found Copts in Armenia who speak the Coptic tongue. One among a hundred of the Coptic women knows how to read and write! The Copts say, that almost all the Abyssinian women know how to read and write. The Copts seem to be much attached to the Abyssinian Christians. The Coptic Patriarch of Cairo confirms and ordains the Abyssinian bishops.

The Coptic priests are married except the monks. But the priests marry after that they are ordained deacons, and keep then their wives after that they are ordained priests; but should the wife of a priest die, he cannot marry again; and if the priest should die, his widow cannot marry again. A married priest cannot become a bishop before the death of his wife. [To be continued.]

## MISSIONARY SPEECHES.

Rev. Dr. PINKERTON, from St. Petersburg, at the last annual meeting of the London Missionary Society, spoke nearly as follows.

Sir.—After this meeting has been convened for upwards of five hours, I should consider myself as acting in a manner highly improper, were I to detail what I have myself witnessed of a revival of the Missionary spirit among the Protestant nations of the continent; or to describe the intercourse I have had with every denomination of Christians in Christendom; or to lead you into the habitations of the Calmucs and Tartars.

The Resolution I hold in my hand, is a Vote of Thanks to the Officers-bearers of this Society; and I am confident there is not an individual present who does not join in this vote of thanks. It has been seen, that during the past year, the Directors and Officers of this Society have not been idle, notwithstanding the difficulties they have had to encounter, with the greater part of which this assembly is quite unacquainted. After an absence of nine years, I am happy to see that this Society is lengthening her cords and strengthening her stakes to the ends of the earth. I have heard it said, that there seems not to be among the friends of this cause, that degree of warmth and energy which might bring forth our liberal contributions in due measure for its support; but it is my firm belief, there never existed a nation in the world that has given such proofs of beneficence in this cause as my native country. Continue then to ascend the hill of Christian benevolence; the prospect will open upon your view, and the abodes of man in every part of the world will at length feel the effects of your liberality.—Many Societies within the last ten years have been formed on the continent; in Berlin, in Dresden, in Hamburg, and at almost every Protestant town, their hearts are warm in the cause, and they are willing to go hand in hand with this Institution, in carrying the Gospel to all the nations of the world.

Rev. Dr. PATTERSON, from St. Petersburg, spoke nearly as follows:

Sir.—I rise to second the motion, and at this advanced stage of the business of the meeting I should certainly not have troubled you with a single word, were it not that you had some reason to expect from me, having lately come from Petersburg, some communication on the state of your mission in Russia.

I cannot help noticing, though I do it with some reluctance, a report that has gone abroad, and which has created considerable sensation, as if in Russia we had changed our opinion with regard to missions. As far, Sir, as my knowledge extends no change has taken place there, either unfavourable, to the cause of missions in general, or your missions in particular. And here it may not be improper to state, that the very last thing which our worthy friend Mr. Papoff, (who accompanied me to England) did, before he left Petersburg, was to deliver to Mr. Knill 3,500 Rubles, as a part of His Imperial Majesty's present to your Society. And I am happy to state in general, that the cause of missions is as warmly taken up in Russia as ever it was, and perhaps more so. Sir, we cannot do without missionaries. Contemplate the extensive prospects of the Russian Bible Society. We want missionaries to circulate those Scriptures and explain them to the people for whom they are designed. With regard to your missionaries in Russia, I am happy in being able to bear the most favourable testimony. Your honoured missionaries in Siberia, are labouring in the most indefatigable manner to gain the knowledge of that very difficult language, (the Mongolian), and I was happy to hear that they had almost mastered it, and were now nearly capable of speaking to the people, in their own language, the wonderful works of God. Thousands of copies of the Scriptures have been circulated by them, and they are preparing a translation of the Scriptures in the Mongolian tongue; and another missionary, (Mr. Rahman), is attempting the same in the Calmuc; and did I not fear to take up the time of the meeting, I could tell you more. One word respecting Mr. Knill. He has regained his strength in Russia; and if you have any more invalids coming from India, you have only to send them to Russia, where we trust they will be restored to health, and where we will find them a prophetic chamber. I will further state that your excellent missionary, Mr. Knill, by means of the Boy's School under his superintendence, has got most excellent missionaries to assist him in his work. Instances have come to our knowledge of the boys going home with Testaments and Tracts and reading them to their parents, brothers, and other relatives; and also to their neighbours; who have been thereby brought to another way of thinking, and are now attached to the Gospel of our Lord and Saviour Jesus Christ; and these are not the only instances; but I must beg pardon for having at this late hour detained you so long.

Effects of the Bible Society in Foreign Parts. It is nine years, since I had the pleasure to attend the Anniversary of this Society; and during that period, it has fallen to my lot, as a Represent-

tative of this Institution, to travel through great part of Europe and some parts of Western Asia; and to see the banners of this Society raised in many of the capitals of the Continental Kingdoms, on the shores of the Black Sea, on some of the fairest isles of Greece, and in the centre of Athens itself—a city which cannot be mentioned, without exciting in the mind of every classical scholar, and of every man that venerates the great Apostle, the most pleasing and interesting sensations.

Among the principal nations of Europe, where the operations of the Bible Society during the last twelve years have been so extensive and useful, they have drawn forth, from almost every Protestant Government, declarations of the most unequivocal kind in favour of the truths of the Gospel of our Blessed Lord. These have been contained in their Edicts in furtherance of Bible Societies; and in the Addresses of Princes, Ministers of State, and Nobles, at assemblies of this kind. In many of the habitations of the great on the Continent, where the impure and impious doctrines of Voltaire and his associates had gained a strong ascendancy, we now hear the pure principles of our Blessed Saviour, and the sublime doctrines of St. Paul, freely advocated.

A second result of the efforts of Bible Institutions among the principal nations of Europe, is the increase of attendance at the Churches, and an augmented regard for divine ordinances.

A third result is, the far more general introduction of the Holy Scriptures into the Schools of both Protestants and Catholics; and the great anxiety manifested by parents to have the minds of their children imbued with the doctrines of the Sacred Oracles.

A fourth instance is, that in many of the Universities of Europe, where alas, infidelity has prevailed to an incredible extent, we now find many able Professors, men no less distinguished for talent and learning than for their genuine piety, occupying the Chairs of Theology in those Universities.

The last instance which I shall mention of the good effects produced, is the increased demand for the Sacred Writings among all classes, but especially among the lower orders; for, notwithstanding the many hundred thousand copies which have been disseminated, and the exertions made to print according to the demand, yet, as the copies are circulated, the demand increases, &c. it is impossible to say to what extent it will still increase.

These effects of the labours of Biblical Institutions abroad, taken collectively, have given a powerful check to the spread of infidelity; and have produced a strong re-action in favour of pure Christian principles, among all classes.

I shall not enter on particulars respecting the operations of the Bible Society in Russia; but I cannot sit down without completing the threefold testimony to the glorious achievements of that Institution; and expressing my sincere desire, that the Society in Petersburg and its two hundred Auxiliaries, may long continue to scatter the seed of righteousness and peace among the numerous nations and tribes of that Empire.

The operations of this Society in Non-Protestant Countries have not been without beneficial effects. Here, also, we have much to inspire us with a desire to pursue our course with alacrity. When I call to remembrance my travels in Greece and Turkey, and the scenes which came under my observation in those countries, I have often been pained to the heart at hearing of the slaughter and bloodshed—the shakings of the earth, and devastations by fire—which have since visited those unhappy regions; but, amidst these awful scenes of cruelty and judgment, there is one circumstance which has afforded consolation and hope: and it is this—That, through the instrumentality of this Society, upward of 20,000 copies of the New Testament, in Modern Greek, had been circulated among the Greeks, before these physical and civil convulsions began. Could we now look into the huts of the valleys and caves of the mountains of Greece, Asia Minor, and Syria, we should behold the widows, the fatherless, the friendless, the formerly-free, now reduced to slavery, deriving support and consolation, and I trust also, good hope, through grace, from those Sacred Volumes which you have put into their hands.

It is not, however, merely to operate against infidelity and Superstition in Christendom, but against Idolatry and Vice of every name and of every clime under heaven, that this Society has been raised up by the arm of the Almighty, at one of the most eventful periods of the Christian Church, and of the history of mankind; and I cherish the hope, that the Conductors of this Institution will feel themselves, from year to year, inspired with fresh ardour in the glorious career; will ever keep in view the full extent of their sacred obligations—and will never cease, until all the nations of the earth are sown with the incorruptible seed of the Word of God—for the period in which we live is not the harvest of mankind; it is only the spiritual seed-time of all nations: but the glorious—the longed-for consummation is fast approaching, when those who sow, and those who reap, shall rejoice together.

[Rev. Dr. Pinkerton—at the Bible Society Ann.]

Imperishable nature of the work of Missions. Sir, go on, and prosper! The work in which you are engaged is imperishable, for it is the work of God; and even upon that portion of it which you have accomplished, you might write—I must be excused if I quote what to many may be an unknown tongue, but I shall be my own interpreter.

*Jamque opus exegi; quod nec Jovis ira, nec ignis, Nec poterit ferrum, nec edax abolere vetustas.*

The meaning is, for the sake of those not acquainted with the language, "The work which you have been honoured to perform, neither the wrath of heaven, nor fire, nor sword, nor all consuming time, shall ever bring to nought."

We need not be afraid of the WRATH OF HEAVEN; for the smile and not the frown, the blessing and not the wrath of heaven rests upon it. And shall we be afraid of the WRATH OF HEAVEN? No! for He hath said, and will fulfil it, *When they walked through the fire they shall not be burned, neither shall the flame kindle upon them.* And shall we fear the sword? No! for the same Omnipotent Word hath said, *I have created the smith that bloweth the coals in the fire and that bringeth forth an instrument for his work; and I have created the waster to destroy: no weapon, that is formed against thee, shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn.* Nor need we fear ALL-CONSUMING TIME; for He hath also said, *I will make thy name to be remembered to all generations; therefore shall the people praise thee for ever and ever: His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him, and all nations shall call Him Blessed.*

Let us, then, with one heart and soul, conclude with singing, *Now Blessed be the Lord God, the God of Israel, who alone doth wonderful things, and blessed be His glorious name for ever, and let the whole earth be filled with His glory! Amen and Amen.*

[Rev. Dr. Wardlaw—at the London Miss. Ann.]



[illegible]



of those who opposed it—not that they had too much decision of character, but too little gentleness; not that they declared the truth with too great boldness or fidelity, but with too little wisdom; and finally, not that they manifested too much of an abhorrence of the malignant spirit of the times, but that they manifested too much of a persecuting spirit. These obvious imperfections which it was directed. These obvious imperfections which it was directed. These obvious imperfections which it was directed.

In that part of the discourse from which the above paragraph is taken we have both precept and example, on the subject under consideration. No service is done to the cause of truth, by denying, or attempting to justify, the errors of those great and good men, who have been conspicuous in its defence. Let us ever manifest a willingness to see & to acknowledge the faults of those on our own side, and the virtues of those whom, in some points, we are necessitated to oppose. If truth, and not victory, be our object—if we are laboring to promote the spiritual and eternal welfare of mankind, and not the interest of a party—we shall welcome light, from whatever quarter it may proceed, or whatever traits of character it may exhibit.

Having fairly represented, as above, the conduct of the early Reformers, our author, in the same spirit of candor and fidelity, proceeds to bring the subject nearer home.

"Brethren, we have turned our eyes upon a contest which took place long ago, and in which we can feel no direct, personal concern; and respecting which we are, therefore, under peculiar advantages to form an impartial judgment. May I now be permitted to speak with freedom respecting the manner, in which ministers of the Gospel have, in some instances, carried on their warfare at the present day, and in our own country."

"Those who have preached divine truth in the United States, taken collectively, have not been inferior in weight of character, or in faithful, efficient labors, to any equal number of ministers in Christendom. They have fought a good fight; have successfully wielded the sword of the Spirit, which is the word of God; & precious will be their names to distant posterity. We ought to remember them with unceasing gratitude to God; and happy should we be, if we might copy their example. On the imperfections found, in any instances, among ministers so pious and faithful, and so deserving of our veneration and love, I would make no remarks, were it not that our own improvement, as well as the honor of our Lord, seems to require it."

"Permit me, then, to say, that, although the times are different, and the mode of warfare in some respects is greatly changed for the better since the period of the Reformation; yet there are not wanting instances, in which the same general fault has shown itself among the ministers of our own country. Here let me state a case, like what has sometimes occurred; and, to make the fault I would describe perfectly visible, let me state the case strongly.—A minister of the Gospel enters on the duties of his office, with a resolution to serve Christ faithfully, and to promote, in the highest degree possible, the welfare of the church. But being wanting in savvy of temper or being irritated perhaps by ill treatment or scorned by the ignorance and stupidity of his people, he contracts a habit of preaching and conversing without the appearance or the emotions of love. He may still declare truths calculated to be useful; but he is wanting in tender, paternal feeling. He is not gentle among his people. He does not weep over them. He does not pant for their conversion; does not travel in birth that Christ may be formed in them; and is not willing to suffer for their salvation. And he may at length become so alienated from them, that he can take no pleasure in any exertions for their welfare. His acrimony of his temper with his convictions of duty and his zeal to do good, he preaches truth with harshness, and really seems to think he does God service by reproaching and vexing his hearers, and letting them see that they are objects of his contempt. Sometimes he storms and casts his thunderbolts at them, as though he were commissioned, not to invite them to heaven, but to drive them to perdition. Or if he falls short of this excessive degree of ill temper and violence he still has so much of it as to give an unlovely and repulsive aspect both to his character and his ministry. The natural consequence is, that his people have less love and esteem both for him and for the religion which he preaches. They are less disposed to listen to his instructions and less prepared to derive benefit from them. The truth, even when preached in such a faulty manner, may sinners may be converted. But their religious character will in all probability, partake of the faults of their spiritual father. If he is unkind, censorious, bitter, violent; if he will be so too. Divine truth itself, the means of our sanctification, when it comes to their minds from such a minister, is associated with acrimony and bitterness. The truth makes its own impression; and so does the acrimony."

"The mistake in the mode of warfare, now unchristian, never becomes more visible, than in religious controversy. A minister of the Gospel loves the doctrines of God's word. The Lord is his life. But he hears them denied and opposed. He remembers that he is set for the defence of the gospel, and must contend earnestly for the faith once delivered to the saints. Thus he is all in right. But by and by he meets with something which gives disturbance to his feelings. The reasoning of his opponents, though specious, misrepresents his language. And he perceives in the strength of prejudice, which no evidence can overcome. They undervalue his talents, and they weary the shout of victory. As for him, he is weary of using argument; his strength is exhausted; and his good temper is exhausted too. He perceives the influence of these and other like circumstances, he perceives the controversy. And now he is in a war indeed; and you must not think it strange if it becomes a sanguinary war. As to the means he now uses, he gives them no other representation of the sentiments of his opponents; to blacken their names with reproachful characters; to deny their arguments to be deserving of the least consideration; in a word to

smile them as often as he can, and make his blows as heavy as he can. Such is the fire of zeal and controversy, which possesses his breast. And it will be a great wonder, if the heat and bitterness of his feelings towards his antagonists do not occasionally boil over, to the annoyance of his own congregation, and his own family."

These cases are indeed "strongly stated," but not too much so for the author's purpose. He "holds the mirror up to nature." His pictures are characterized by distinct outline, and vivid coloring, but alas! they are no caricatures. The effects which these humiliating exhibitions are intended to produce, is stated in the following extract, with which our limits oblige us to conclude; earnestly wishing that such effects may be very extensively visible.

"The great and effectual remedy for the evils which I have described, is, the constant & lively exercise of love;—not that love which resembles the weakness of a fond parent, who, to prevent a little present suffering, in a sick or wounded child, will expose him to the loss of his life; but that love which aims at the highest good of its objects, and extends its kind purposes and salutary exertions to all human beings within its reach. We must love those, whose errors we labor to confute, and those whose sins we would show to be inexcusable. We must love them, because they are creatures of God; because they are immortal; because they are our fellow-creatures, and must shortly appear with us before a righteous tribunal. We must love them because Christ, who died for us, died for them also, and the same sovereign grace, which, we hope, has visited us, may also visit them. Christian love, raised to a proper degree, and kept in constant exercise, will guard us against all the evils which have been pointed out, and lead us to use, in the very best manner, the weapons of our warfare."

It is utterly in vain to pretend, that a minister, thus influenced by the spirit of love & tenderness, will be inclined to withhold those truths which are alarming and painful to the wicked. It will be as far from this as possible. Was not Jesus all gentleness and love? And did not he declare alarming and painful truths?—Yes, brethren, real benevolence to sinners, existing in a suitable degree, will excite us to declare all the counsel of God, as the only means of promoting their highest good. Love is no timid or sluggish principle. Nothing on earth is so active and bold. It seeks its object with invincible resolution. In its means of persuasion it is inexhaustible. It takes no denial. It never yields to discouragement, and never fails. Behold a pious father on the bed of death. He lifts up his eyes upon dear children, under the dominion of sin, and exposed to endless ruin. His heart swells with love to their souls, and it is his last opportunity to do any thing for their eternal happiness. Now who will declare the truth to them so clearly & so fully, as this affectionate father? who will give them warning so solemnly? Who will tell them their sins and their dangers so faithfully?—Only let a minister's heart be thus filled with tenderness; let him love his congregation, as this affectionate dying father loves his children; and he will preach the truths of religion without reserve, & without fear. He will have a boldness, compared with which, all the blustering of passion is cowardice. At the same time, his love will flow out in such visible forms, that all will be convinced of its sincerity. Under the influence of such affection, he will freely and fearlessly utter all his heart, will proclaim the most tremendous truths, the most dreadful threats, the most alarming consequences of sin; and yet nothing, except pride and perverseness itself, can take offence. Did ever a child take offence while a kind, weeping father was teaching and warning him from a dying bed? Nothing can affect the feelings of a congregation so deeply or gain for divine truth so favorable a hearing, as the overflowing affection of a minister's heart. No eloquence so convincing or persuasive, as the eloquence of love. I say then, and I say it without the least disparagement to genius or taste, that the grand secret of faithful and persuasive preaching, lies in the exercise of enlightened, pure, ardent love."

This same affection, reigning in the breast of a minister, will render him zealous for the defence of the truth, whenever he is called to it in the way of religious controversy. It is indeed true, that the purity and dignity of his ruling passion will never suffer him to resort to the violence or the artifices, sometimes employed in controversy. But no man can take so deep an interest in divine truth; no man can exercise so unconquerable a patience and perseverance in his labors to vindicate and promote the truth and put a stop to error, as he who loves God with all his heart, and his neighbour as himself."

RELIGIOUS SUMMARY.

The Pastoral Letter to the Clergy and Laity of the Episcopal Church in the United States from the House of Bishops assembled in Convention at Philadelphia, May, 1823, appears in the Gospel Advocate for the present month. It breathes an apostolic spirit—congratulates the christian community to whom it is addressed on the increase of their numbers—on the growing prevalence of charity among themselves—and on the terms of good neighborhood and christian sympathy which they are enabled to maintain with their fellow-christians of other denominations. It eloquently recommends, as objects of united effort and liberal patronage, the Theological Seminary, which is located in the city of New-York, and the Society for Domestic and Foreign Missions, the seat of which is the city of Philadelphia—also Sunday Schools, and Bible, Prayer-book, and Tract Societies.

The Journals of the Episcopal Convention of Delaware represent that there are in that State 12 churches and but 3 clergymen. The Rev. Robert Clay has charge of two—Rev. Daniel Higbee of six—Rev. Ralph Williston of one, (Trinity Church; Wilmington.) The remaining three are vacant.

A Bethel Flag was sent by the friends of seamen to Quebec, early in the season, and Rev. Mr. Williams the Wesleyan minister has preached frequently to large and attentive assemblies.

Reveries.—The Springfield Baptist Church, N. C. has been favored for more than two years with an almost continual revival. A spirit of active benevolence is reviving in that region.—The whole number added to the church during this period is 132.—The American Baptist Magazine, states that there is now a time of refreshing in Barnstable, Ma.

Charity.—The contributions in England for the relief of the Moravian Missionary stations in Africa, suffering from the effects of an inundation, have been liberal. The committee for collecting have advertised the public, that a sufficient sum is probably obtained to repair the damages.—Rev. Mr. Kipling of Plumstead, Eng. who died in 1821, bequeathed £1000 towards the support of Sabbath schools. In England, considerable expense is necessary for these schools, because multitudes of the children of the poor are taught to read, which is not generally needful in this country. (Chr. Mir.)

The Baptist Education Society of the state of New-York had 32 young men under their patronage during the last year.

A "General Convention of the Baptist Churches in the state of Connecticut" was formed at Suffield on the 6th inst. The object, as stated in the Constitution is, "to assist the destitute Baptist Churches in that State and vicinity, in supporting the regular ministry of the Gospel, and whatever else may tend to promote the edification of the Churches in holiness; and to spread the influence of evangelical religion."

Methodist Missions.—The Treasurer of the Missionary Society of the Methodist Episcopal Church acknowledges the receipt of \$998, 93 during the month of August.

The Baptist Church in Liberty, Wake County, N. C. has received forty members, the fruit of a revival during the last year. Seventy have been added to the Church at Cross-roads.

The Presbyterian Church at Perth Amboy, N. J. has experienced of late a refreshing from the presence of the Lord. Thirteen were added at the last communion, nine of whom are the fruit of this revival.

The American Board of Commissioners for Foreign Missions, assembled at the new Court House in this city, on Wednesday last, to transact the usual annual business—and in the evening, the annual Sermon was delivered in Park-St. Church, by Rev. Dr. DAY, President of Yale College, from Neh. vi. 3. We forbear offering any opinion of the discourse, as it will undoubtedly be presented to the public from the press; but we cannot but express our regret that the weather and the alteration of the hour of service from that which had been publicly notified, probably prevented many from sharing the impression, which was made as we trust on the minds of all present, that the Missionary work is great, with respect to its object, the numbers for whose spiritual and eternal benefit it is pursued, the difficulties attending it, the divine influence which may be expected to aid and to succeed it, the system of means to be employed in it, and the present and future rewards of those who are sincerely and faithfully devoted to it. We doubt not that all who attended to the solemn and animating considerations suggested by the preacher under these several divisions of his subject, were constrained to adopt the conclusion to which his argument led them, that "this great work must not be suspended."—May their prayers, and alms, and efforts unitedly testify that their conviction of this was deep & permanent. Contribution \$118, 55.

We understand, that Professor STUART of Andover, has declined accepting the degree of D. D. conferred on him at Harvard University.

We understand, that Mr. Armstrong of this city has undertaken a Stereotype Edition of Scott's Family Bible, with all the Marginal References, from the last London edition.

The Annual Meeting of the Executive Committee of the American Tract Society will be held at the General Depository, on Tuesday, the 23d inst. at 2 o'clock. P. M. J. EDWARDS, Clerk.

#### LIBERAL DONATIONS.

Salem, Sept. 13, 1823.  
Mr. WILLIS, Sir—Inclosed is Forty-Five Dollars. 30 of which you are desired to pay to the Treasurer of the American Board of Commissioners for Foreign Missions, and 15 to the Treasurer of the American Education Society, for the benefit of the respective Societies; and in so doing you will much oblige  
A FRIEND.

Boston, Sept. 15—Received \$50, as mentioned above. HENRY HILL, Treasurer A.B.C.F.M.  
Received \$15, as mentioned above.  
A. P. CLEVELAND, Treasurer A. E. S.

#### POLITICAL SUMMARY.

##### FOREIGN.

France.—A letter from Bordeaux, published at Havre, states, that the 29th regiment of light infantry had lately manifested some symptoms of insubordination, inasmuch that it had been decided not to let them go forward from Bayonne; but Marshall Lauriston, in an address to the soldiers, told them that by special favour, the measure of severity would not be persisted in, but it was expected that the regiment would entertain a proper sense of the indulgence. Soon after, 56 of them deserted, declaring that they would rather be shot than make a campaign in Spain.

Spanish Cortes.—It is reported that the French had sent a flag of truce into Cadix, requiring the Cortes to surrender, and that the latter made the following answer. "The Cortes will listen to no terms, and will in future receive no flags of truce. They will all perish rather than sacrifice one atom of their dignity—and if they cannot maintain themselves in Cadix, they are resolved to embark for America, carrying the king, the royal family, and all the regalia with them. If, when they have done this, they cannot escape the French fleet, they are resolved to sink the vessels which bear them, and thus to place beyond the power of French tyranny, the king, the government, and the representatives of the Spanish nation."

French withdrawn from Corunna.—A late London paper announces the arrival of Falmouth, of a cutter, which left Corunna on the 22d of July, "bringing the agreeable and important intelligence, that the French had retreated from their enterprise, and withdrawn from the heights round the town; although the direction they had taken was not ascertained. Since the 19th the firing had totally ceased, and when the cutter came away, a disposable force of 1200 men, was preparing to follow the rear of the French, under an expectation that a plan of operations would be formed with the 6000 regulars, concentrating on the side of Vigo and Orense, with a view to harass the enemy in a long and difficult retreat, which, after the Corunna affair, it was supposed the invaders would be compelled to undertake. Sir Robert Wilson had sailed for Vigo, for the purpose of preparing and hastening the movement, but owing to adverse winds, it was apprehended he would have a very long passage. The brave defenders of Corunna, were however, so much elated at their success, and so confident of the favorable impression it would make on the whole province, that they had determined to follow up their victory by the most active measures, and in their turn became the assailants, by hanging on the rear of the enemy, till the main army came up to act in concert."

The Spanish Cortes have passed a decree, conferring the rank of Major General on Sir Robert Wilson, with full powers to raise 10,000 men and appoint the whole of his officers.

A London article of August 2, asserts that the forces of Ballasteros and Zayas, are understood to have formed a junction, in the neighbourhood of Grenada. They were rapidly approaching Andalusia, and on their arrival at that province, it thought, that unless they received reinforcements, the French would be obliged to withdraw from before the Isle of Leon.

A London ministerial paper having excited much attention, by the statement that the French were about to retire behind the Ebro, has repeated the assertion, with the added qualification contained in the following passage:—"We repeat, that the chief, we might perhaps say, the only reason for adopting this step, will be the difficulties that have arisen, not of a military, but of a political kind. Those difficulties may be overcome. It is possible indeed, that the threat of retreating behind the Ebro, may supercede the necessity of doing so."

Portugal.—The King of Portugal has announced to the Duke d'Angouleme, that he will preserve strict neutrality towards France and Spain, and give his people a constitution to their wishes.

Blockaded Ports.—Circulars have been addressed by the French minister of Foreign Affairs, to the ministers of the maritime powers, accredited at the Court of France, notifying the blockade of Corunna and Ferrol, as well as of the ports of Cadix, Barcelona, Santona and St. Sebastian—and that, conforming to the principles of maritime war, the vessels of any nation whatsoever, that attempt to enter the ports above mentioned, will be seized and confiscated.

Still later from Europe.—The packet ship Topaz, Capt. Callender, arrived at this port on the 15th inst. in 32 days from Liverpool, and brought London papers to the 11th, and Liverpool papers to the 13th of August. By this arrival we learn that a division of Ballasteros has been defeated by General Molitor, and not the whole army, as had been reported. The Constitutionalists are said to be in force near Madrid, and on the evening of the 30th of July a body of Constitutional troops alarmed the French garrison at Madrid. Patrols of cavalry traversed the streets during the whole of the following day. A French paper states that the French had been defeated in a rencontre at Perpignan, on the 25th of July, in which they lost many officers and men. They likewise state, that the garrison of Barcelona is making continual sorties, which annoy their troops, and keep them always on the alert. Marshal Moncey is said to be disheartened, and to have written home, expressing his anxiety to retire from the contest. The ministry, it is stated, refused to grant his request. It was reported in Paris, the 9th of August, that Quiroga had arrived at Plymouth, and Ballasteros had tendered his submission to the Regency.—These reports however, want confirmation.

Further accounts from Spain.—Papers which have come to hand since the above was extracted and condensed, inform that a bloody battle was fought on the 28th of July, near Jaen, between Ballasteros and Molitor, in which the former, after twice demanding to capitulate in vain, was completely overthrown. The siege and defence of Cadix was urged with much activity, and the prospect was unfavourable to the besieged. The general head quarters of the French army were proceeding from Madrid to Cadix. That General Quiroga had arrived in London from Vigo, accompanied by nearly 50 officers from Corunna. "It is understood," says the Times, "that Corunna cannot hold out long, and these officers are to attempt to organize a volunteer corps in England, for the purpose of acting on some other point." Galicia was nearly overrun, and it is said that on the 1st of August, Morillo's head quarters were but a few miles from Vigo, which it is thought would be abandoned as defenceless. The French Government appeared to be determined to prosecute the war with much vigour, and a new corps d'armee under Gen. Lauriston had entered Spain, with a large train of battering artillery, and had commenced the siege of St. Sebastian. A letter from an officer of the Congress frigate, dated Gibraltar July 27th says, "The Spanish King is closely pent up in Cadix, by sea and land. The French are overrunning all Spain, and meet with no manly resistance. Indeed the Spaniards seem rather inclined to sell their country for gold, than to defend it with arms."

Greeks and Turks.—"The struggle of the Greeks," says a London paper, "is at present most momentous, as the Turks after great preparations of six or eight months, have sent out a very numerous fleet, with troops to fall on Candia, or some other island, there to repeat the scene of destruction of Scio; and although the bravery and enterprise of the Greek fleet for the two past years, give just grounds to believe they will do all that men can do, yet the struggle with such unequal forces, cannot be contemplated by the friends of Greece without serious alarm. If success should on this occasion crown the efforts of the Greek fleet, the friends of Greece may then anticipate with confidence the independence of the Greeks."

More News from Greece.—An article, dated Corfu, July 9, declares in substance, that Mehmet Pacha had attacked, and Odysseus defended the pass of Thermopylae. That the latter had only 2000 men at the commencement of the conflict, while the former assailed him with 8000 Europeans, and 7,000 Asiatic infantry, besides 3000 cavalry. The Greeks lost upwards of 700 men; but after four hours constant fighting, numerous reinforcements arrived, and the Turks experienced a total defeat. Part of them threw themselves into the castle of Zeitoun, which was taken by storm; and another part capitulated in the town of Demago. A corps which had advanced from Caryotes, was also repulsed. There remains, therefore, only the corps of the Pacha of Scutari to combat, and it is highly probable that this campaign will terminate as ignominiously for the Turks as those by which it has been preceded. The Turkish fleet which had arrived at Patras, remained there still on the 2d of July. It had confined its operations to capturing and plundering twelve merchant men of different nations, in the waters of Missolonghi. The Turks even hanged an Italian captain.

St. Paul's Church Burnt.—A letter from Rome of the 16th of July, states that St. Paul's Church, one of the largest, richest, and most ancient in the capital of the Catholic world, has been consumed by fire.

North West Passage.—It was currently reported in London, that Capt. Parry, having succeeded in penetrating the Polar sea, has arrived in safety at Valparaiso.

#### DOMESTIC.

Lightning.—On the 21st ult. the barn and out buildings of Mr. Joseph Decker, of Providence, was struck with lightning and consumed. The barn was well stored with grain and hay, but had no conductor.

Public Service.—A New York paper of the 5th inst. states that a vessel sailed the morning before, having on board Mr. E. Blunt, who has gone for the purpose of making a faithful survey of the coast from Fire Island, L. I. to Sandy Hook, and thence to Barnegat, N. J. The same gentleman has just completed the land survey of Long Island and New Jersey to those points, and his labours will be embodied in a Chart, which it is hoped will prove highly useful to the navigation into the port of New York.

Sickness in Maryland.—The National Intelligencer of the 4th inst. says, "We are sorry to hear from the upper country that a great deal of sickness exists among the people. No house is free from it, and all along the roads persons are seen lying sick. Our lot is comparatively fortunate. There are, in this city some cases of intermittent fever. They are not, however, numerous, and very few of them have terminated fatally."

Fever at Philadelphia.—A writer in the National Gazette relates the following distressing cases:—"In one house in the neighborhood of the city, a respectable Physician found the father lying dead above stairs, the mother and four children below, so reduced by disease that neither had strength to hand a cup of water to the other, and no living being in the house to lend them assistance. In that part of Penn township which borders immediately on the city, scenes of the most unparalleled suffering now exist. Within a short distance are three families in the lowest stages of disease and want, destitute of food to support the miserable remnant of their days, of clothes to cover them, or beds to lie on."

Yellow Fever.—A case of Yellow Fever was reported to the Board of Health, New York on the 12th inst. It was that of a woman, who for some time previous had resided on board of a vessel of which her husband was master, and which was recently from Havana.

Dreadful Sickness at Natchez.—A letter received

ed at New-York, dated Natchez, Aug. 21, says—"The Yellow Fever is raging here with unexampled violence. Some, who were well at breakfast, are in their coffins before 9 o'clock at night. There were about seventy-five cases reported yesterday. The inhabitants are removing, and are expected to go out en masse to-day."

Indian War.—A western paper under date of Baton Rouge, Aug. 9, says, "We understand that the Steam Boat Magnet, brought down orders to Col. Chambers, the commanding officer at this post, to be in readiness with six companies—in consequence of this, the troops which were encamped at the springs, where they were to remain during the sickly season, returned yesterday to the garrison, and are now waiting for the two steam boats, on board which they are to embark for the Council Bluffs. A part of the troops is at Pensacola. They are to join the forces against the Arikaree Indians."

Trial for Piracy.—A Spaniard whose name is Joseph Perez, has been tried in New York for piracy, August 23d, near Cuba, on board the Schr. Bec, Capt. Johnson. The trial was before the Circuit Court of the United States, Judge Thompson presiding, and lasted eight hours, when the Jury, after twice going out, reported that they could not agree, being equally divided. The jury was then discharged, and the prisoner will have another trial.

Daring Outrage.—The house of Mr. Jacob Miller, near Doylestown, Penn. was lately entered by three robbers, who seized his wife, choked her violently, dragged her to the floor, and made an attempt to cut her throat, but she seized the knife in the hands of the ruffian, which was wrested from her, cutting her hand severely. After a severe contest with Mr. Miller, the assailants fled, on the approach of one of the neighbors, who had been alarmed by Mr. Miller's grand daughter at the commencement of the attack, and came to the assistance of the family. In the contest with Mr. Miller, a pistol was dropped in the bed room, with a screw barrel loaded with a ball; and a pair of new tow trousers were left, each leg knotted at the bottom, as if prepared for the reception of specie. The Editor of the Doylestown paper suggests the propriety of every head of a family attaching himself to some one of the Companies for the detection of horses, thieves and other marauders.

Curious Invention.—Mr. T. George, a clock-maker, of St. George's in the East, London, has lately invented an apparatus, which by the sole agency of a clock wakes the workmen and lights a candle, at any desired time of night or morning.

The Rev. Mr. Wheaton, of Hartford, Conn. has sailed for England, to obtain a library for Washington College, recently incorporated by the Legislature of that state, and to regain his health.

#### MARRIAGES.

In Boston, Mr. Thomas Daniels, jun. to Miss Mercy Roberts; Mr. Richard Norton to Miss Charlotte Dilliver; Mr. Charles Lewis to Miss Anna Hinckley, of Barnstable.

In Salem, Mr. Ezekiel Goodale to Miss Sally Symonds; Mr. Gorham P. Newhall to Miss Rebecca Horton.—In Beverly, Mr. Levi T. Prescott, of Chelmsford, to Miss Sophia Tuttle.—In Ipswich, Mr. Nehemiah Cleaveland, Preceptor of Dunmer Academy, at Byfield, to Miss Abby P. Manning.—In New-Bedford, Capt. Jonathan Howland, jr. to Miss Eliza Cross.—In Roxbury, Mr. Benjamin Bingham to Miss Mary Shepard.—In Dorchester, Mr. Leuel Sumner to Miss Sally Walker; Col. Nathaniel Ford to Miss Ann Kendall.—In Attleborough, Mr. Ebenezer Vose, of Boston, to Miss Nancy W. Draper, of A.—In Worcester, Col. Moses N. Child to Miss Ann Dyer.—In Stockbridge, Mr. Norman Humphrey, of Burlington, Con. to Miss Sarah Curtis.

#### DEATHS.

In Boston, Moses Kemp, of Wilecet, aged about 40, found drowned; Mr. Eleazer Fuller, 82, formerly of Kingston; Thomas W. Baker, 13; Betsey Hooper; Elizabeth, daughter of Jonas Merriam, 2 y. and 9 mo.; Mrs. Elizabeth Barnes, formerly of Plymouth, LXXX; Mrs. Mary Badger, 81; Mr. Solomon Hyde, 42; Mrs. Margaret Murphy, wife of Mr. Patrick M. 32; Mr. Stephen Vasey 69.—Capt. Thomas Clement, 83; Mr. Peter Gayetty, 59; Mrs. Mary Pierce, 67; Charlotte Louisa, youngest daughter of Mr. William Barnicoat, 17 mo.; Master Simon Cummings, of Tyngsborough, 14.

In Charlestown, Mrs. Hannah G. Philbrick, wife of Mr. John P. 23; Mr. Jacob Shaw.—In Brookline, Joanna Hyslop, 10; Miss Lucretia Davis Newcomb, 11, youngest daughter of the late Judge N. of Keene, N. H.—In Medford, Mrs. Mehitabel, wife of Mr. Watts Turner, jun. 33.—In Newton, Mehitabel, wife of Mr. Eliphalet Pearson, 51.—In Bedford, Mrs. Lydia, relict of the late Mr. Jeremiah Fitch, 29; Capt. Wm. M. Little, jun. formerly of the U. S. Army.—In Salem, Mrs. Mary Prescott, widow of the late George W. P. Esq. of Portsmouth, N. H. 40; Mr. Tamar Hartshorne, 39.—In Walpole, Mr. John Edmund Fuller, 20.—In Roxbury, Mary Ann, daughter of Mr. Wm. Dove, 3; Miss Mary Elizabeth, eldest daughter of Mr. Ebenezer Crafts 15.—In Malden, Mrs. Nancy wife of Mr. David Faulkner, 48.—In Scituate, Eliza, wife of Charles Tolman, 36.—At Reading, May 19th 1823, Mrs. Bethiah Nichols, widow of the late John Nichols, 84; September 14th 1823, Mr. John Nichols, 62.—In Quincy, Miss Elizabeth Gay, daughter of Mr. Henry T. Gay, 32.—In Sudbury, Dr. Ashbel Kidder, 53.—Mrs. Ann Knight, relict of the late Capt. Samuel K. 92.—In Springfield, Mrs. Mercy Colton, 96.—In Lunenburg, Mr. Jacob Caldwell, 75.—In Leominster, Mrs. Abigail wife of Mr. Sewall Richardson.—In Middleborough Mr. Samuel Staples, 69, and in Rochester, Mr. Daniel Cook, 67, both revolutionary soldiers.—In Barrington, Daniel How, Esq. 86.—In Salisbury, Mrs. Abigail Sawyer, 81.—In Norton, Capt. David Clap, 79.—In Westhampton, Mr. Nathaniel Bridges, 54.

At Framingham, Sept. 7, deeply lamented, Miss Mary Bent, 23.

In Swansea, Mr. Benajah Mason, 72.—In Nottingham-West, N. H. Friend Moody, 87.—In Stratford, N. H. Mr. Perry Hixon 99.—In Newport, R. I. Gen. Daniel Sheldon, 71.—In New-York city, Rev. Gorret Conrey, 33.—In Culpeper Court, house, Va. Rev. Peyton Anderson, of the Methodist Episcopal Church.

#### NOTICE.

THE Annual Meeting of the American Education Society will be held at the Hall of the Massachusetts Bank, on Wednesday, the 1st day of October next, at 11 o'clock, A. M. for the choice of Officers. At 7 o'clock, P. M. the Society will meet in the Old South, to hear the Report of the Directors, and to attend to such other Communications as may come before them. It is expected that several Resolutions, accompanied with Addresses adapted to the occasion, will be offered by Gentlemen from different parts of the country, who are interested in the prosperity of the institution. At the close of the exercises, a Collection will be taken in aid of the funds of the Society.

An adjourned meeting of the Directors, will be held at the Hall, on the same day at 2 o'clock, A. M. Sept. 20. A. Eaton, Clerk.

#### FOR SALE.

THE subscriber offers for sale his HOUSE and FARM, situated about half a mile from Middlebury College. No description is necessary for those acquainted with the premises. Others can examine for themselves. The terms may be known by making application to Geo. Cleaveland, Esq. P. M., Middlebury, Vt. or the subscriber at Whitwell, N. Y. Wm. G. Rogers, September 20. 11.



## POET'S CORNER.

From the London Home Missionary Magazine.

My soul, what ought I to have done  
To save a kinsman's soul from woe?  
Is there a toll my hands should shun?  
Answer my heart—it answers no.

What have I done to save a soul?  
Ah! memory! little can I trace;  
Where is my zeal that toils to brave,  
Though all is claim'd by Sov'reign grace?

What can I do? my busy mind  
Awake, nor longer lingering lie;  
Whist thou art still, in ease reclin'd,  
Thousands of sinners hopeless die?

What am I bound to do? Ah, what,  
For him who sav'd me from despair?  
Shall Calvary's scene be e'er forgot?  
By one whose soul was ransom'd there?

What has the zeal of others done,  
Nor check'd by toils, nor climes, nor seas?  
What laurels for their Master won,  
While I enjoy inglorious ease?

What do the world around expect  
From one who boasts of sins forgiv'n?  
Shall I a neighbour's soul neglect,  
When taught myself the way to heaven?

What, when I tread the verge of death,  
Will be my last, my anxious cry?  
Would I had spent life's fleeting breath  
Jesus my Lord to glorify.

'Tis not too late;—my soul arise,  
The pleasing work of love pursue;—  
My soul on aid divine relies,  
For HIM I yet may something do.

## MISCELLANY.

## IRISH COTTAGES.

From the Edinburgh Review.

Mr. Curwen has the following description of Irish cottages.

"These mansions of miserable existence, for so they may truly be described, conformably to our general estimation of those indispensable comforts requisite to constitute the happiness of rational beings, are most commonly composed of two rooms on the ground floor, a most appropriate term for which is literally on the earth; the surface of which is not unfrequently reduced a foot or more, to save the expense of so much outward walling. The one is a refectory, the other a dormitory. The furniture of the former, if the owner ranks in the upper part of the scale of scantiness, will consist of a kitchen dresser, well provided & highly decorated with crockery—not less apparently the pride of the husband, than the table—a chest—a few stools and an iron pot, complete the catalogue of conveniences generally found, as belonging to the cabin; while a spinning-wheel, (furnished by the linen Board, and a loom, ornament vacant space, that otherwise would remain unfurnished. In fitting up the latter, which cannot, on any occasion, or by any display, add a feather to the weight or importance expected to be excited by the appearance of the former, the inventory is limited to one, and sometimes two beds, serving for the repose of the whole family! However downy those may be to limbs impatient for rest, their covering appeared to be very slight; and the whole apartment created reflections of a very painful nature. Under such privations, with a wet mud floor, and a roof in tatters, how idle the search for comfort!

Curwen, I. 112, 113.

To this extract we shall add one more on the same subject.

"The gigantic figure, bare-headed before me, had a beard that would not have disgraced an ancient Israelite, but with without shoes or stockings, and almost a sans-culotte—with a coat, or rather a jacket, that appeared as if the first blast of wind would tear it to tatters. Though his garb was thus tattered, he had a manly commanding countenance. I asked permission to see the inside of his cabin, to which I received his most courteous assent. On stooping to enter the door I was stopped, and found permission from another was necessary before I could be admitted. A pig, which was fastened to a stake driven into the floor, with length of rope sufficient to permit him the enjoyment of sun and air, demanded some courtesy, which I showed him, and was suffered to enter. The wife was engaged in boiling thread, and by her side, near the fire, a lovely infant was sleeping, without any covering, on a bare board. Whether the fire gave additional glow to the countenance of the babe, or that nature impressed on its unconscious cheek a blush, that the lot of man should be exposed to such privations, I will not decide; but if the cause be referable to the latter, it was in perfect union with my own feelings.—Two or three other children crowded around the mother; for their rosy countenances health seemed established, in spite of filth and ragged garments. The dress of the poor woman was barely sufficient to satisfy decency. Her countenance bore the impression of a set melancholy, tinged with an appearance of ill health. The hotel, which did not exceed twelve or fifteen feet in length, and ten in breadth, was half obscured by smoke;—chimney or window I saw none; the door served the various purposes of an inlet to light, and the outlet to smoke. The furniture consisted of two stools, an iron pot, and a spinning wheel—while a sack stuffed with straw, and a single blanket laid on planks, served as a bed for the repose of the whole family. Need I attempt to describe my sensations? The statement alone cannot fail of conveying, to a mind like yours, an adequate idea of them—I could not long remain a witness to this scene of human misery. As I left the deplorable habitation, the mistress followed me to repeat her thanks for the trifle I had bestowed: This gave me an opportunity of observing her person more particularly. She was a tall figure, her countenance composed of interesting features, and with every appearance of having once been handsome.

"Unwilling to quit the village without first satisfying myself whether what I had seen was a solitary instance, or a sample of its general state; or whether the extremity of poverty I had just beheld had arisen from peculiar improvidence and want of management in one wretched family; I went into an adjoining habitation, where I found a poor old woman of eighty, whose miserable existence was painfully continued by the maintenance of her grand-daughter. Their condition, if possible was more deplorable."—Curwen, I. 161, 163.

## NORTHERN DISCOVERIES.

The following description of a winter habitation, built by an Esquimaux in their company, is from Franklin's Journey to the Polar Sea, in the years 1819, 20, 21, and 22, and is as interesting for the beauty of the fabric as for its novelty. It is not without reason the reviewers enquire with astonishment, "where did these poor people, the outcasts of society, separated from the civilized world, and confined to regions of eternal ice and snow; where did these miserable beings learn the principles and construction, not simply of the arch, but of the perfect dome, the most difficult of arches?"

"The winter habitations of the Esquimaux who visit Churchill are built of snow, and judging from one constructed by Augustus [in his native language called Tattaneock] to-day, they are very comfortable dwellings. Having selected a spot on the river, where the snow was about two feet deep, and sufficiently compact, he commenced by tracing out a circle 12 feet in diameter; the snow in the interior of the circle was next divided by a broad knife, having a long handle, into slabs, 3 feet long, 6 inches thick, and two feet deep, being the thickness of the layer of snow. These slabs were tenacious enough to admit of being moved about without breaking or even losing the

sharpness of their angles, and they had a slight degree of curvature, corresponding with that of the circle from which they were cut.

"They were piled upon each other like courses of hewn stone, around the circle which was traced out, and care was taken to smooth the beds of the different courses with the knife, and to cut them so as to give the wall a slight inclination inwards, by which contrivance the building acquired the properties of a dome. The dome was closed somewhat suddenly and flatly, by cutting the upper slabs in a wedge form, instead of the more rectangular shape of those below. The roof was about eight feet high, and the last aperture was shut up by a small conical piece. The whole was built from within, and each slab was cut so that it retained its position without requiring support until another was placed beside it, the lightness of the slabs greatly facilitating the operation.

When the building was covered in, a little loose snow was thrown over it, to close up every chink, and a low door was cut through the wall with a knife. A bed place was next formed, and neatly faced up with slabs of snow, which was then covered by a thin layer of pine branches, to prevent them from melting by the heat of the body. At each end of the bed a pillar of snow was erected to place a lamp upon; and, lastly, a porch was built before the door, and a piece of clear ice was placed in an aperture cut in the wall for a window.

The purity of the material of which the house was framed, the elegance of its construction, and the translucency of its walls, which transmitted a very pleasant light, gave it an appearance far superior to a marble building; and one might survey it with feelings somewhat akin to those produced by the contemplation of a Grecian temple reared by Phidias: both are temples of art, imitable in their kind."

For the Boston Recorder.

## MAINE THEOLOGICAL SEMINARY.

The undersigned solicits the attention of the benevolent and charitable to the pressing pecuniary wants of the Theological Seminary at Bangor, in the State of Maine.

This Institution was incorporated by the Legislature of Massachusetts, in 1814. In 1819, it was permanently located at Bangor. Its design is to give pious and promising young men a competent education for the ministry, in a shorter time, and at less expense than is usual at other Institutions in our country. The number of Trustees is fifteen. There are at present two instructors; viz. a Professor of Theology, and a Professor of Classical Literature. The qualifications for entrance, and the course of literary studies pursued in the Institution, are nearly the same, as they were twenty years ago, at most of the colleges in this country. The term of study is four years. Eighteen young men have completed this term. Some of them are ordained; others are preaching the gospel to the destitute. It is expected, that the number of students next term will be about thirty. The most of them will be dependent on charity for their support.

It is probable, that not less than 200,000 souls in the State of Maine, are destitute of suitable religious instruction. In the county of Penobscot, where the Institution is located, there are but two settled ministers of the congregational order. For more than a hundred miles East of the Seminary, sixty or seventy West, and as far North as the settlements extend, the inhabitants, though considerably numerous, are, in general, destitute of the regular preaching of the gospel, and the stated administration of its ordinances. For two or three months in the winter, nearly twenty districts, in that destitute section of our country, are furnished with pious schoolmasters from the Seminary. Where it is necessary and practicable, these young men conduct meetings on the Sabbath. Six or eight destitute societies in the vicinity are supplied with preaching, a considerable part of the time, by the Professors and Senior class. These probably, perform as much service in the course of the year, as could be performed by three or four missionaries. A number of well qualified preachers leave the Institution annually, and are employed in dispensing the word of life.

Much good has already been done; and the prospects of future usefulness are encouraging, if the operations of the Institution can be continued. But unless immediate pecuniary aid can be obtained, these operations must be suspended, a number of pious and promising young men, who have in part acquired an education, must be dismissed; the hopes and expectations of the friends of Zion in the immediate vicinity, and in other parts of the country, must be disappointed; the infant settlements and recently organized churches, which have been anticipating the time, when they should be furnished with pastors and teachers from the Seminary, must be told that their prospects are at an end; the missionary services, performed by the instructors and students of the Seminary, must cease; and many thousands of souls in that flourishing section of our country must be left to perish in ignorance and sin, without even the probability of ever enjoying the stated ministrations of the gospel and its ordinances. Will the benevolent and charitable withhold efficient aid? It is confidently believed they will not. In reliance on the gracious providence of Almighty God, who gives a disposition to devise liberal things, an appeal is made to the Churches of Christ, to wealthy and benevolent individuals, to charitable female associations, and to all who have ability to do good, for immediate help, in any way, most convenient for those, whose hearts the Lord may open to favour this important object of Christian charity.

JOHN SMITH, Professor of Theology in the Seminary, and Agent for the Board of Trustees.

P. S. Remittances may be made to Dr. Abner Phelps, Bangor; Rev. Joshua Dodge, Haverhill; or Capt. John Pearson, Newburyport. Boston, September 11, 1823.

## DEAF AND DUMB.

Specimens of Composition from Pupils in the Deaf and Dumb Asylum at Hartford.—From the 7th Annual Report.

By a Lad 15 years of age.

## ON THE QUALIFICATIONS OF A JUDGE.

A judge should be decent and respectable in his appearance, when he is in court. It behoves him to put on a grave countenance when he appears in court. His mind should be clear, and it requires him that he should be free from prepossessions about the persons who are brought before him. Explicit justice and impartiality are necessary for the character of a judge. He must avoid unjust compassion towards those prisoners who are very dear to him or are of high rank, nor must he prosecute others with prejudice or cruelty. It is forbidden that he should be unjust and malicious towards those who are his enemies. He must despise to avail the opportunity of the ignorance of those who stand before him. He must not despise persons on account of their poverty and their low station, nor must he prosecute them with unjust severity. It is forbidden that a judge should receive any bribe from those who wish him to release them. He is bound to reject any bribe, however large may the offer be. It is not permitted that a judge should treat the females who are brought before him, with gallantry, for it is inconsistent with justice, yet he should be just and not abuse them. It is important for a judge to have sufficient knowledge of the rights of man and of the laws of nature. To be the man of the world, is one of the most important qualifications of a judge, which enables him to judge well. That judge who is very just and impartial, is a great benefit to men, and will gain much reputation among them. But that judge who is very unjust

and base in his proceedings, will be despised and disregarded.

## A DESCRIPTION OF AN EGG.

An egg is a small body of an oval form, consisting of the egg shell, some white fluid called the white, and something resembling a small round piece of gold, called the yolk. The egg shell is to enclose the white and yolk in itself. It is smooth, thin, and apt to break, and of any colors. Little feathered animals enter into the world, from the eggs. Eggs are eatable, and very much used as food. Females use them to make pudding and other dainties. There are however, certain kinds of eggs which are unfit for eating. The eggs of little birds are very small and generally pretty, embellished with pleasing hues. As they are of a very diminutive size, they are unfit to be used as food. Feathered mothers take great care of their eggs, and stretch themselves over them, expecting their young. It is very wrong for persons to deprive little birds of their eggs. As it requires birds to take great care of their eggs, or else they will not find new birds; so it is important for mothers to pay great attention to the budding minds of their little children so that they will grow in knowledge and become the joy of their mothers.

## CANDIDATES FOR OFFICE.

The following paragraph from the New-York Spectator, expresses a sentiment which we most cordially approve, and which we wish may influence our fellow citizens of this commonwealth, as well as of our sister states, in the exercise of their political rights. We would not advocate the election of incompetent men to office, but we do not hesitate to say, that so long as candidates can be found, in whom real piety and other requisite qualifications are united, such men should secure the suffrages of all the friends of law and liberty.—indeed we see not how any enlightened Christian patriot can vote otherwise, since reason, scripture and experience, unitedly declare, that never does righteousness so much "exalt a nation," or sin become so loud "a reproach to any people," as when it forms the distinguishing characteristic of their rulers.

It is an inquiry well worthy of our attention what ought to be the character of the man whom we elect to fill any of our offices of state? In answer to this question I would say, in the general, he ought to be a man possessed of the information requisite for properly discharging the duties of his office: A man possessing good sense united with cultivation: A man of prudence and disinterestedness: A man of the strictest honesty in all his dealings with his fellow men: A man that acts conscientiously in all that he does: Who wishes to do that which is right, not what his own interest, or that of his friends may dictate: A man of the strictest morality—who feels that it is his duty to set a good example before all who are around him: Who feels his accountability to his God for all his actions: Above all, I would wish him to be a truly pious man. I care not to what denomination of Christians he may belong: whether he be a Presbyterian, an Episcopalian, a Baptist, a Roman Catholic, a Methodist, or a Quaker. Let him be a good man; one that acts constantly under the influence of the principles of religion. Not one who is only a professor of religion; but one who maketh it evident to all around him that he is a good man. Such a man as Wilberforce, who holds a very distinguished place in the British House of Parliament. Such a man was our own Witherspoon, whose influence and usefulness, in the first councils of our nation, are known to all. The example of such men has a powerful influence in restraining vice, and promoting virtue. The prayers, too, of such men will call down the blessing of Almighty God. Let our Legislators be men of this stamp, and we shall have reason to expect that the smiles of Heaven will rest upon our land."

## RELIGIOUS PUBLICATIONS.

We have just been reading an account of the effects produced, by reading the New York Christian Herald on the mind of a young man, who has since gone through the regular course of studies, preparatory to entering on the duties of a christian minister. It was no less than that of directing him to the Bible. We shall give it in his own words. Being asked by a friend what gave rise to his first impressions, he answered, "I was once very wild, but particularly ambitious. It happened (what a providential circumstance,) that I came in the way of the "Christian Herald" which I read. But at the time it was more to please my friends than for my own gratification. At length I became interested in the Herald, and my mind was awakened to a sense of my situation as a sinner. Soon I was led to the Bible and betook myself to prayer." We need scarcely add, that God heard his supplications—he is the prayer hearing God. And it is so, that through the instrumentality of one of our religious periodical publications, many of which begin to create so much interest in the community, has been the means of saving one soul? The patronage extended to all such now in existence is not lost. For the expense of supporting them, the community has been doubly repaid. One soul saved! One soul is worth a world!—Rel. Miscellany.

## HON. JOHN TREADWELL.

The following remarks respecting the life and character of the venerable John Treadwell, who died lately at Farmington, are taken from the Connecticut Courant:

"His remains were committed to the grave on Wednesday, attended by a great concourse of people who convened to pay their last respect to the memory of one of our most valued fellow-citizens. A sermon was preached by the Rev. Mr. Porter, of Farmington, from Numbers xv. 24.—but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land wherein he went: and his seed shall possess it. We shall not at this time attempt to portray the character of Governor TREADWELL—it will appear better from the pen of Mr. Porter, whose sermon on the occasion will, we understand, soon be put to press. Governor Treadwell for many years was held in great estimation by the people of this state—he has filled the most important stations under our state government. He discharged the duties of judge of the county court for Hartford county, with great satisfaction to suitors & to the bar. He was a member of the council for many years in succession; and probably no member of the board was more serviceable in the drafting of public laws, or more judicious in originating and directing legislative proceedings. He was Lieut. Governor of the state much of the time when Gov. Trumbull filled the office of Chief Magistrate, which will for a long period be considered as an important era in the history of our State.—Governor Treadwell had no small influence in giving character to the measures of that period. On the death of Governor Trumbull the legislature appointed Governor Treadwell to fill his place for the remainder of the year. His usefulness in the Church of Christ was extensive in this and the neighbouring States. We believe no man's opinion was as often consulted or equally influential with his, on the great and important subject of Christianity. He will be long remembered for his eminent piety. Strict in the discharge of moral and religious duties, yet free from bigotry, though he was always tenacious of principle, he has descended to the tomb, lamented by the intelligent and virtuous. He died as he lived, full of confidence and consolation in the merits of a Saviour.

We regard the death of others as an evil which has fallen upon them; instead of considering it as an intimation of one which threatens ourselves.

## THE SABBATH.

There always has been a remarkable connexion between the religious and political state of a nation. So universally has this been the case, that in proportion to the prevalence of religious principles have nations flourished; and where principles of this nature became extinct, they fell. "The true nations may have flourished with undiminished splendour, whilst regardless of God's law and forgetful of his commands; but their prosperity has always been short-lived and injurious. It may have pleased Jehovah for a time, to have borne with all the national insults, which were offered to his majesty—he may have closed his ears to the loud and importunate cries of the transgressors of a nation; he may have directed the course of human events in such a way, as to redound to the temporary honor and prosperity of a sinful people;—but never in one solitary instance did he forbear to be revenged of his adversaries; either by sending immediate and sudden destruction or by gradual and protracted decay. We may still observe this same jealousy existing on the part of the Great Governor of the Universe; and we may not only infer from experience, but also be assured from holy writ, that such will forever be the case. [Rel. Miscellany.]

Instruction to West India Negroes.—The utility of communicating Christian knowledge to the slaves in the West-India Islands, was mentioned by Sir G. H. Rose, at the late anniversary of the Wesleyan Missionary Society. There were, he said, two considerable plantations known to him, which exhibited a striking contrast. The moral state of one, where a Missionary had been employed, was greatly improved, so that the infliction of punishments was gradually diminishing. Of 250 persons, 120 men and 130 women, only ten men and one woman had been punished the preceding year. But on the plantation in which no Christian instruction had been given, ignorance, dishonesty, and deceit prevailed to an alarming extent. The inferior, but now Christian estate, had become more productive than the other, which still remained in a situation deserving no better name than pagan. This circumstance was mentioned, not only to show the salutary moral influence of Christianity, but also the propriety and policy of every owner of a plantation immediately laying open his estate to the labors of judicious missionaries, and the justice of his assisting in their support. [Ch. Watchman.]

For the Boston Recorder.

## AMERICAN TRACT SOCIETY.

Donations for August, 1823.

Auxiliary Tract Society, Bridgewater, N. H.	\$1 43
H. Amos Boardman, Agent,	
Aux. Tract Society, Campton, N. H. Moses Cook, Agent,	5 91
Auxiliary Tract Society, Campton, N. H. Edmund Cook, Agent,	1 75
Auxiliary Tract Society, Alexandria, N. H. John Gutterston, Agent,	1 50
Fenn. Aux. Society, North Woodstock, Con. Auxiliary Tract Society, Portland, Me. Charles Blanchard, Agent,	4 73
Aux. Tract Society, Conway, Mass. Christopher Arms, Agent,	9 67
Auxiliary Tract Society, Worcester, Mass. do. do.	5 00
do. do. do.	3 37
do. do. do.	3 00
do. do. do.	6 50
do. do. do.	2 32
do. do. do.	9 25
do. do. do.	1 67
do. do. do.	25
do. do. do.	25
Rev. J. Sabin, Agent,	3 62
Auxiliary Tract Society, East Bridgewater, Mass. Alfred Whitman, Agent,	5 42
Rev. Conrad Speece, D. D. Staunton, Va. by Mr. J. Cowan,	2 00
Samuel Bell, Esq. do. by do.	1 00
Miss Farrar, Boston, Mass.	2 09

## Life Members.

Rev. James D. Farnsworth, by Ladies in Oxford, N. H.	20 00
Rev. Joseph Lyman, D. D. by Ladies in Hatfield, Mass. thro' Hamp. Ch. Depts.	20 12
Rev. Chester Chapin, by his Society, Granby, East Parish, Mass.	20 00
Rev. Thomas M. Smith, a token of affection from a member of his Church, Portland, Me.	20 00
Rev. Loammi J. Hoodby, by Ladies, Calvinistic Church in Worcester, Mass.	20 00
Mr. John Peabody, Danvers, Mass.	20 00
Rev. Elijah Dexter, Plympton, Mass.	20 00
Rev. Timothy Davis, Welfleet, by Ladies of his Society.	20 00

AMOS BLANCHARD, Treasurer.

Andover, Sept. 1, 1823.

\* These towns are supposed to be in New-Hampshire.—Auxiliary Societies confer a favour by specifying the name of the State, and also of the Agent of each Society.

## MASSACHUSETTS MISSIONARY SOCIETY.

For the Boston Recorder.

The Treasurer of the Massachusetts Missionary Society, acknowledges the receipt of the following sums, since their last Report was published, viz: A donation from Rev. Leonard Woods, D.D. \$30 00 From Rev. Jona. Burr, to constitute him a Life member, 30 00 From Rev. Elijah Parish, D. D. to constitute him a Life member, 30 00

JOHN PUNCHARD, Treasurer.

Byfield, May, 1823.

## CARDS.

To Mrs. Abigail Cleveland.

I acknowledge the receipt of \$30, from you as Treasurer of the Female Beneficiary Society, to constitute me a Life Member of the Massachusetts Missionary Society. Having been associated with its founders, and for a long period had an agency in the direction of its affairs, I feel a peculiar interest in its prosperity, and can testify to the fidelity and success of its various benevolent efforts. You will have the goodness to assure the Beneficiary Society, that the continued proofs of their respect and the kindness of my people, with their manifest regard for the Redeemer's kingdom, which afford evidence that, I have not labored in vain, are the richest consolations of their devoted Pastor,

ELIJAH PARISH.

We are gratified to find that among the numerous charitable institutions of the present day, the Massachusetts Missionary Society, one of the oldest and most useful in our country, is not forgotten. Its funds we believe have been judiciously and usefully applied, and that the blessing of many in our new settlements, who were ready to perish, will come upon their benefactors. We should rejoice to see its sphere of usefulness enlarged by a more general patronage and liberal increase of its funds.

The subscriber acknowledges the receipt of \$15 from the Monthly Concert, to constitute him a Life Member of the "Religious Charitable Society in the County of Worcester."

JOHN BOARDMAN.

Mrs. Boardman gratefully mentions the receipt of \$10 from several Ladies to constitute her a Life Member of the Boston Female Jews Society.

These with many other expressions of the attachment of their people compose a strong claim to the fidelity and affection of their Minister. West Baytown, Sept. 1823. JOHN BOARDMAN.

The subscriber gratefully acknowledges the receipt of \$30 to constitute him a Life Member of the American Tract Society from Ladies of his parish.

## RELIGIOUS CIRCULATING LIBRARIES.

A writer in the London Christian Guardian recommends the establishment of a Religious Circulating Library in that metropolis. It is a most singular circumstance, that while almost every town is furnished with circulating libraries for novels and romances, at a cheap rate, the Christian if not wealthy, is obliged to be content with the few religious works he can purchase or borrow from his friends. This writer states, "that the numerous biographical works, voyages and travels, especially to the East and Holy Land, which throw light on the Scriptures together with the theological publications of the day and standard works of former days," would form a respectable library—be of great use to the clergy and laity; and might be the means of diffusing proper ideas of Christianity.

Williams College.—Annual Commencement, Sept. 3.—Seven young gentlemen were admitted to the degree of Bachelor of Arts; 10 alumni to that of A. M. The degree of D. D. was conferred on Rev. John H. Church, of Pelham, N. H. and Rev. Giles H. Cowles, of Andover, Ohio. Ezra Fisk, of Goshen, N. Y. was elected a Trustee of the College, and Jonathan E. Woodbridge a Tutor. "The number of admissions to the College was greater than at any previous commencement, in many years—and the whole number of students is greater than it has been before in 10 or 12 years."

Brown University.—Commencement, third inst. Twenty seven were admitted to the degree of A. B. That of D. D. was conferred on Rev. Nathaniel Headrick, of Hampton, N. Y. and Rev. Adoniram Judson, of Burmah. That of L. L. D. on Hon. Tristram Burgess, Professor of Oratory, and Hon. Nathaniel Searle, one of the Fellows of the University.

Thirty two received the degree of A. B. at the late Commencement in Transylvania University. Washington College, Md.—Commencement the 7th ult. The degree of Bachelor of Arts was conferred on four young gentlemen, and the degree of Doctor of Divinity on the Rev. John Emory of Maryland.

Ordinations.—On Sunday morning, Aug. 31, in Christ Church, Philadelphia, Mr. Bowman of Wilkesbarre, Pa. was admitted to the holy order of Deacons by the Rt. Rev. Bishop White.

On Tuesday, Aug. 12, at Bloomfield, N. J. by the Presbytery of Jersey, Mr. Daniel W. Lathrop was solemnly set apart to the work of the gospel ministry, with a view to his laboring as an Evangelist in the new settlements west of the Allegheny Mountains. Sermon by Rev. Mr. Fisher.

On the 21st inst. the Rev. Saml. Not. jun. late missionary at Bombay, East Indies, was installed by the Presbytery of Albany as Pastor of the E. Presbyterian Church in Galway, New-York.

## DEFERRED SUMMARY.

Alleged fact in Ornithology.—A young man from the Eastern Branch says, that "the Oriole, which disappears at the first frost, descends into the mud, and comes out in the ensuing Spring, with the loss of its feathers—a little amphibious thing, not to be distinguished from a frog, and with its young ones again become feathered, and appear for a short time, when the wild oats are ripe. I have heard a variety of opinions on this subject, and note this extraordinary one. It is certain that they do not migrate, for they have never been seen to fly, at any time, more than one hundred yards." This opinion is corroborated by an old man, named Scott, of Bladenburg, who said he was digging on the margin of the river and marsh, when he saw a great number of little animals running about, which he took to be small mice or frogs, but on catching 2 or 3, he found them to be young Orioles, without feathers.

Preservation of Timber.—By charring or burning the surface of timber, it may be preserved for a great length of time, though exposed to moisture, or buried under ground. The beams of the Theatre of Herculaneum were converted into charcoal by the burning lava, which overflowed that city; and during the lapse of 1900 years, they have remained as entire as if they had been very recently formed.

Longevity.—The newspapers assert that there are now living in the vicinity of Matanzas, Cuba, a couple of natives of that place, who have lived in wedlock more than 100 years. The husband is 128, and the wife 128 years old. Their mental faculties are impaired.

A Cure for the Dysentery.—Take one pound of mutton suet, chop it fine, one pint of new milk, half pint of best brandy, two ounces of cinnamon, one fourth of a pound of leaf sugar, simmer them together and strain it off, and take one glass at a time, two or three times a day. [Communicated.]

## AMERICAN EDUCATION SOCIETY.

A Quarterly Meeting of the Directors of the American Education Society, will be held at the Hall of the Massachusetts Bank, on Wednesday, Oct. 8, at 10 o'clock, A. M. On the day previous, at 3 o'clock, P. M. a Committee appointed by the Board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society. Sept. 6, 1823. ASA EATON, Clerk.

## Notice to new Beneficiaries.

At a meeting of the Directors of the American Education Society, January 10, 1821.

Resolved, That the Beneficiaries who apply for grants from our funds be required to forward with every such application their note of hand for the amount of half the preceding grant made them, of the following purport, viz:—

Value received I acknowledge to pay to the Treasurer of the AMERICAN EDUCATION SOCIETY, the sum of \_\_\_\_\_ Dollars, \_\_\_\_\_ Cents, without interest of any kind, on account of \_\_\_\_\_ paid in one year after entering on my profession of \_\_\_\_\_ not then paid, with interest after the close of that year.

Provided that half the grant customarily voted, may be made to Beneficiaries who decline giving notes of the above purport.

A true copy from the Records.

Attest, A. EATON, Clerk.

## PEW FOR SALE.

FOR sale, one of the best situated broad aisle Pews in Park Street Church, ready furnished. Apply at the Counting Room of the Boston Daily Advertiser.

Also—One Share in the Boston Athenaeum. September 13.

JOHN GULLIVER, No. 6, Marlboro'-Street, has for sale, Flannels of all the various widths, colours and qualities; prices from 1s 6d to 5s. Blankets—worsted and cotton Hosiery—plain, &c. and two d'ld Bombazettes—Russias and American Diaper—Damask Table Cloth—green wool—en do—raw silk, Valencia, and Cassimere long & square Shawls—Broadcloths, Cassimere, Satinette—Domestic Sheetting & Shirting—a good assortment of Beddicking, some extra quality. Wanted, an active, capable LAD, about 15 years of age. Sept. 13.

## TYNGSBORO' ACADEMY.

Mr. J. CORVIS, Preceptor.

THE Fall Term commenced on Monday, September 1.—Instruction given in the various branches usually attended to in similar Institutions. Tuition \$3 per quarter. Board fees \$1.50 to 1.75, per week. 4w. Sept. 6.

TO LET.—A Tenement in Mallet-street; 9 rooms and other conveniences; Rent \$200. Possession given on the 20th inst.—Enquire of J. Baker, 22, State-street. Sept. 13.